

# THROWING BRICKS AT THE CHURCH

(Charles Stelzle, Church Efficiency Expert, in Philadelphia North American.)

It is popular sport to shy bricks at the church. Everybody takes more or less exercise in this way. It is almost as popular as knocking the boss. The same old bricks have been used so often that the sharp corners have been worn off. They no longer jolt the church.

Some of the bricks thrown by its critics never did jar the church, because they did not hit the mark. The criticism was unjustifiable, and therefore the church did not take the bricks seriously.

No doubt the church deserved many of the bricks that came its way. It appeared at times that the church deliberately invited them, because it made itself such a shining mark on account of ecclesiastical stupidity or indifference.

At such times a good many bricks were also thrown by people inside the church. And the church has always been angrier because of these internal assaults than because of attacks from without. Perhaps this was perfectly natural. But the fact that bricks were thrown by the church people themselves proved that the church is not dead.

If there were no readjustments within the church excepting those that come as a result of criticism from without, the situation would be hopeless. If the church made no move toward self-improvement excepting when outside students of its work find fault with it, then it would be a sure sign of inefficiency or general delinquency.

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He is a foolish man who would denounce the physician who tells him about the disease that is slowly but surely undermining his health and destroying his usefulness. The truth may not be very palatable, but it is very necessary.

It is unfortunate that when it becomes needful to point out to the church those things wherein it lacks, it involves a certain amount of publicity that may seem to bring the church into disrepute among those whom it is desired to attract to the church.

It would greatly strengthen the position of the church among sensible and sincere people if it were openly to acknowledge that it has been in error regarding certain practices or methods of work, but the church should make this confession before outsiders begin to charge it with failure.

Such an attitude on the part of the church would certainly disarm most of the criticism one hears of the church. The ability to discern one's errors and the courage to confess that one has made a mistake are the indications of a big soul. After all, the church is composed of many big-souled people, but they are just people. Don't forget this.

Even the group that composed the church in the days when Peter and the rest of the disciples were in immediate control sometimes made mistakes. Do you recall the economic system introduced by some large-hearted Christians in this company who believed that they should hold all property in common? This communistic proposition did not work very well. It bred deceit and fraud. It pauperized certain of the Jerusalem "saints" and was soon given up.

On another occasion the Jewish converts to Christianity had been insisting that the converts from among the Gentiles should subject themselves to the same forms and ceremonies observed by the Jews. A general conference was held, at which the entire subject was discussed, and it was decided that this practice was wrong and unfair and should be discontinued. A proclamation was sent out to this effect. It would have been absurd to have insisted upon infallibility in either of these cases, particularly as they both had to do merely with methods of work and general customs.

The practices of the church are the result of an evolutionary process. It is necessary for the church to adapt itself to changing conditions. It is a cheap sentimentalism, and often a sure sign of laziness, when a representative of the church declares that the church is "the same yesterday, today and forever," and that it cannot change its attitude toward modern social and religious problems.

It may be a comfortable thing to shut one's eyes to things as they are, but a leadership that does so is very suggestive of something that was once said about "the blind leading the blind."

With relation to the practice of throwing bricks at the church, it should be borne in mind that this prerogative belongs by right only to

those who are identified with the church. Those who are "outsiders" have no business to criticize an organization that they neither support nor believe in.

This applies with peculiar force in this country, where we permit the utmost freedom in religious thought and practice. If an individual church, or the church as a whole, engages in work because of certain clear-cut convictions and is willing to pay the bill, who may deny it that right? An outsider may dispute and argue with regard to the beliefs and practices of the church, but he has no right either to ridicule or insult the church because of these things.

By the same token the church has no right to abuse those who are outside and who may honestly differ from the church. There is no room for argument on this point.

But if you must throw bricks at the church, come in and get a license. The church itself will give it to you. It may be that when you see from the inside the institution you have been throwing bricks at, you'll see an entirely different kind of organization from what you saw from the outside.

## Southern Presbyterian Work in the Belgian Congo.

Population of the field occupied by Southern Presbyterians	1,700,000
Missionaries	37
Native workers	436
Outstations, places of regular meeting	165
Organized churches	3
Communicants	10,360
Added by confession last year	1,328
Adherents	67,500
Sabbath schools	103
Sabbath school membership	10,000
Schools	100
Students	6,500
Churches and chapels	156
Native contributions	\$457

Twenty-two years ago there was not a man in all the region of Luebo that had heard the name of Jesus. Now there are over ten thousand believers. Twenty-two years ago there was not a man that knew a letter in any alphabet. Today there are nearly seven thousand pupils in the different schools. Twenty-two years ago there was not a man, woman, or child in all that great region that could utter a syllable of intelligent prayer. When Bishop Lambuth was there he estimated that at 6 o'clock every morning twenty thousand people gathered in the various villages for morning prayer.

## Hospitals in Japan.

In 1859 there were no hospitals in Japan. Foul and loathsome disease was open and public. Every third person was pock-marked. Blindness was shockingly common, and small-pox was prevalent and frequently epidemic. Sore heads were disgustingly prevalent, while consumption made frightful ravages. A deformed child was never seen; none were allowed to survive their birth.

In 1909 there were over a thousand public hospitals in Japan. The number has been largely increased since then.

## Japan and Her Women.

Mrs. James C. Hepburn was the pioneer of the education of women in Japan. In 1863 she opened a school for girls. At that time not much thought was given to the education of women. Confucius held that a stupid woman is less troublesome than a wise one. The imperial rescript of 1871 stated that Japanese women were without understanding.

Within twenty-five years a million and a half of girls were in school in Japan. In 1890 the goal was, "No village with an ignorant family, and no family with an ignorant member." The Ferris Seminary for Girls is the outgrowth of Mrs. Hepburn's school in her own home.

## Medical Missions in Tibet.

Perhaps no nation on the globe knows as little about medicine as the Tibetans. The facts about anatomy are learned from one of their modes of burial, the bodies being dissected and fed to the birds. Butter is the universal medicine. It is used as a salve for animals as well as men for sickness and broken bones. Illness of all kinds is believed to be the work of devils or demons.

On peculiarity of the Tibetan mind is that they can pray an enemy to death. Often all a man has to do, who has a grudge against another, is to send his enemy word that he is praying daily for his special guardian idol to kill him. This fact, coupled with the fear of the idol, usually accomplishes his purpose.

It was in 1899 that the Disciples in America first heard the voice from Tibet and its need to help, and began to demand that a mission be opened in that country. Dr. Susie Rijnhart had come from that land alone having lost her husband and baby there. Her own health was not the best, but a determination to plant a mission

among the Tibetans never left her, and she planned better than she knew.

To understand how people can be born and live and suffer and die, with no medical help to ease pain, is quite a difficult thing for one in such a country as America, where the ground is kept clean, the water is looked after, the food carefully examined, teeth cared for, and all pain stopped as soon as may be with the latest scientific methods and the keenest brains to use them. Will you try to imagine a land where these things are all lacking?

The Chinese have a kind of medical science. In the past they have had the solace of opium in severe pain. The Tibetans have no medical science at all, and only a blind trust in the holy men to help them in all and through all ills.

## War and Missions.

The income of the Church Missionary society increased during the Crimean war, and the number of missionaries on the staff from 195 to 224. England is now engaged in the greatest war in her history, but there is no thought of doing less than in the years of peace. The archbishop of Canterbury wrote: "We must relax no ounce of effort because of the great strain of a different sort which is upon us. If the solemnities of such a time lead us to pray better, the gifts will, I think, be forthcoming, however severe the trial."

## Syrian Women Organize.

An Arabic newspaper of recent date contained the following item: "There has been organized in the city of Beirut a society of Syrian Moslem women whose object is the uplift and teaching of young Moslem girls. The society has agreed that those who are taught by it must teach later on in their own Moslem schools to help uplift other Syrian women. The society is composed of honorable and reputable women. The members are divided into two classes, honorary and active, and they will spend their money on girls not able to pay for themselves. This society, called the 'Awakening Syrians,' will prove an inspiration and a blessing to the country. May God take them by the hand!" The organization has applied to the American School for Girls, where they wish to send several pupils.

## The Young Shah of Persia.

In Teheran, on July 21st, Sultan Ahmed Shah Kajar assumed the throne of Persia. With his hands on the Koran he took the oath at the parliament house and later, in his palace, placed the crown upon his own head. In Napoleonic fashion, offering prayers to Allah for the prosperity of his country. He is a little over seventeen, not enterprising, modern or educated, and Persia can hope for little from his influence.

## France Moves Toward Prohibition.

When the present war forbade the transportation and sale of absinthe, and the government has now added other alcoholic drinks similar to absinthe. It is reported that there is a marked improvement in all parts of France in the desire that these prohibitions should be perpetuated. When it is remembered that France is rated as the largest consumer of liquors, the remarkableness of this desire will be fully appreciated. "General" John Barleycorn seems to be suffering more defeats in the present war than any of the other generals. He has been routed from Russia, bag and baggage, and has been restrained more or less in Germany and England, and now the prospect is that he will be driven from La Belle France, which he has cursed for many a long year.

## Methodism in Japan.

The following are statistics of the Japan Methodist church, including both the work under the two conferences and that under the direct care of the three missions co-operating with the Japan Methodist church: Number of missionaries co-operating, 110; Japanese pastors, 145; local preachers, 88; Bible women, 84; self-supporting churches, 23; organized churches, 140; members, 11,295; probationers, 3,004; adult baptisms in 1913, 1,149; infant baptisms, 368; professions of faith, 202; Sunday schools, 374; Sunday school pupils, 26,286; average attendance in Sunday schools, 16,808; amount raised for all purposes, \$28,162.83. Eighty per cent of the population is still unreached.

## Facts That Count.

According to Dr. John R. Mott more than 200,000 members of the Young Men's Christian association are serving in the various armies of Europe.

Korea has about 200,000 in her Sunday schools, the bulk of these adults, the children being left at home as caretakers. They have had the whole Bible only a few years. They bring it and the hymn book to the church, and turn to the references as made.

Emperor Yoshito, of Japan, has given \$25,000 to St. Luke's hospital, Tokyo, which is conducted under the auspices of the Protestant Episcopal mission.

The Y. M. C. A. of Peking, China, is supported by the students and alumni of Princeton University. It has a membership of 1,300 at its central building, 500 enrolled in Bible classes, and during the past year 125

from these classes joined various Christian churches.

At the recent celebration of the thirty-fifth anniversary of Bowery mission, New York, men representing twenty-three nationalities made speeches in their native tongues. The total attendance at meetings of this mission during the year ending Nov. 1 was 219,885.

The Methodist Episcopal church has 1,299 missionaries in the field, of which number 444 have been sent out by the Woman's Foreign Missionary society. The force of the parent board includes 433 men and 422 women.

Dr. W. M. Morrison, a Southern Presbyterian missionary in Africa, writes the foreign mission secretaries of his church that on a recent tour by two missionaries there were four hundred baptisms, and others are still to follow. Delegations of natives are continually coming to them asking for teachers, and they are not able to supply the demand.

The Methodist Episcopal church had in 1860 one minister to every 123 members; in 1870, one to every 134; and in 1910, one to every 169. The proportion of members to total population in 1880 was one in every thirty-two and in 1910 one in every thirty.

# CHILD LABOR IN NORTH CAROLINA

Some Comment on Article on Subject Written by Prof. E. C. Branson

## DOROTHY MITCHELL.

In a recent issue of the News Letter, which is published at Chapel Hill by the Bureau of Extension of the University, there is an article in which some interesting figures appear concerning child labor in North Carolina. These figures were assembled by Prof. E. C. Branson, of the University faculty, and other members of the board of editors from Volume IV of the 1910 United States Census Report on Occupation Statistics. They are amazing to a certain degree in that the general opinion throughout the State is that the greatest number of children employed are working in the cotton mills. From the government report, the figures show that out of 84,279 children employed for gainful occupations, there are only 4,623 employed in the mills of North Carolina between the ages of 10 and 13 years. From my observation, of the different mills, I would say that the number of children working in them:

These figures are as follows: "The 1910 census volume on occupations is full of surprises. For instance, we used to think that the child labor problem concerned mill workers mainly.

"Now look at the figures for boys from 10 to 13 years of age in North Carolina:

"Total engaged in gainful occupations ..... 53,457  
"Engaged in agriculture ..... 47,884  
"Hired out for farm and dairy farm work ..... 7,560  
"In the cotton mills as bobbin boys, doffers, carriers and spinners, mainly ..... 2,394  
"The figures for little girls of these ages in North Carolina are even more startling. They are worth studying thoughtfully:

"Total engaged in gainful occupations ..... 30,822  
"Engaged in agriculture ..... 26,198  
"Hired out for farm and dairy farm work ..... 3,648  
"In the cotton mills as spinners, winders, spoolers, weavers and knitting mill operatives, 2,319  
"The children of tender age engaged in some kind of farm work outnumber the children of the farm more than 16 to 1.

"These figures throw light on rural illiteracy. Only 7,440 native white illiterates in North Carolina live in towns and cities; in the country regions they number 124,552.

"The little hired out farm boys, 10 to 13 years old, outnumber the boys in the mills more than three to one; and the hired out farm girls outnumber the little mill girls more than three to two.

"Here is no merry may-pole dance. For many or most of these children, life is a march through burning desert sands."

## Close-Fisted.

Boston Transcript.  
"Hubby, can you pay me back that dollar you borrowed from me?"  
"But, my dear," he protested, "I have already paid it back twice. Surely you don't expect it again."  
"Oh, all right, if you are as mean as all that."

## One Reason.

Boston Transcript.  
"I wonder why there are so few woman architects?"  
"Perhaps women are afraid they might be called designing creatures."